

AN
ACCOUNT

OF THE

7 Last Houres of the late Renowned
Oliver Lord Protector: 25

WHEREIN

You have his frame of Spirit, exprest in
his Dying Words, upon his Death-bed.

Together with his last PRAYER a little
before his DEATH.

VVho died at Westminster the third of
September. 1658.

*Drawn up and published by one who was an
Eye and Ear-witness of the most part of it.*

NUMB. 23. 10.

*Let mee die the Death of the Righteous, and let my last end bee
like his.*

LONDON,

Printed for Robert Ibbitson, dwelling in Smithfield,
near Hosier-Lane end: 1659.

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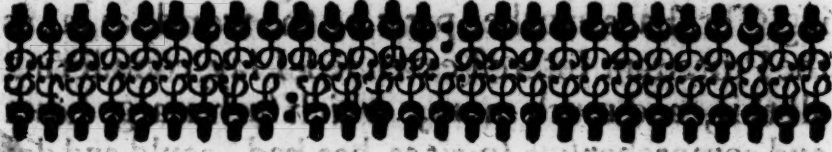
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A

Collection of several Passages concerning
 His late Highness *Oliver Cromwell*, in the time
 of his Sicknes, wherein is related many of
 his Expressions upon his Death-bed.



His Highness being at *Hampton Court*,
 sickned a little before the Lady *Eliza-
 beth* died, whose decease was on Fri-
 day the sixth day of *August*, 1658.
 Since having lain long under great ex-
 tremity of bodily pain, which with frequent and
 violent Convulsion-fits brought her to her end.

But as to His Highness, it was observed, that
 the sense of her outward misery in the pains shee
 endured, took deep impression upon him, who
 indeed ever was a most indulgent and tender Fa-
 ther, his affections being regulated and bounded
 with such Christian wisdom and prudence, which
 did eminently shine forth in filling up, not onely
 that of a Father, but also all other Relations,
 wherein hee was a most rare and singular example.

And no doubt but the sympathy of his spirit
 with his sorely afflicted and dying Daughter, con-
 sidering also his great burdens, cares, and labours
 in Government; Hard censures, bitter reproaches,
 and unjust calumnies from friends; the plots, conspi-
 racies, and ingratitude of enemies, of all whom hee

better deserved; Besides his deep sense of suffering Christians in other parts of the world, as far as the Protestant Interest extended; I say, considering all this, and much more, which such a large heart and comprehensive spirit as hee had, could and did take in, It was enough to have deprest and sunk the stoutest and most undaunted courage in the world; And I have often wondred hee was able to hold out so long, But that hee was born up by a supernatural power, at a more than ordinary rate, whereby (doubtless) hee had held out longer as a mercy to the truly Christian World; And to us in these Nations, had wee been worthy of him, and not *find* him away; Upon which account the Nation, especially the godly, and his own Family, and personal Relations, have great cause of self-reflection and humbling before the Lord, in order to a *Timely Return*, lest a worse thing befall us, and the effect and consequence of this great blow of Gods hand, prove worse than what wee (at present) feel or fear.

But, I say, his time was come, and neither prayers nor tears could prevail with God to lengthen out his life, and lend him longer to us, although abundantly and uncessantly poured out on his behalf, both publickly and privately (as was observed) in a more than ordinary way. Besides many a secret sigh, yet like *Moses Cry*, more loud, and strongly laying hold on God, though neither perceived nor heard by man, than many vocal supplications. All which (the hearts of Gods people being thus mightily stirred up) did seem to beget confidence in some, and hopes in all, yea some thoughts

thoughts in himself that God would restore him.

And yet wee could not bee more desirous hee should abide, than hee was content and willing to bee gone, as hee exprest near his end, knowing that there were better Mansions, a better Kingdome and Inheritance, a better Crown, and a better Throne, yea every way better things in Heaven provided for him, as might bee gathered from his own expressions, yea the whole course of his life, exemplary conversation, and close communion with God, ever since his effectual calling and acquaintance with Jesus Christ, observed many years by such as knew him, and in the Lord had intimate acquaintance with him, some whereof are living witnesses to this day.

But truly, since God raised him to the Government, the truth hereof hath so abundantly appeared, that the mouth of envy its self must needs bee stopped. And which things (although hee be dead) yet speak in the hearts of some, his nearest and narrowest observers, and may speak to the conviction of most professors of godliness, and bee an excellent pattern to them, especially such in great place and power, as best acquainted with his temptations, which through grace hee was enabled to bear and overcome in a great measure.

And truly wee may say, that the one half of his worth, as a great Christian and servant of God, was not known to others, and therefore little comparatively can bee said; yet that little may be of much spiritual advantage to bee remembered, and as a copy to be writ after, seeing the original

is taken from us, and now in Heaven.

Therefore in order thereunto I shall onely set down a few Observations occasionally made of what past from himself at times, before, and in his sickness; the whole (as I said) being but one letter of his name, as an excellent Christian, or a few fragments of what may bee said by others, and I hope will, for publick use, this being onely a private Remembrance.

And first his great Knowledge in the Mysteries of godlines, the depth, soundness, and solidity of his judgement being such, that hee was enabled to discuss the greatest truths of God, with so much cleareness and evidence, that few of any sort of men could match him, to the great advantage of such as were so happy (as the Queen of *Sheba* said to *Salomon*) to stand before him; his speech alwaies mixt with that humility and zeal, and so peircing, that it could not but leave some impression upon those that heard him. And hath been to some of more than ordinary use to edification.

And indeed, the excellency of his spirit lay principally in the wonderful insight hee had attained unto, and cleareness in the Covenant of Grace, which doubtless as it was his greatest study, as that wherein his All, and the All of every Christian doth lye, so it was his greatest delight to bee often speaking thereof, that hearing him, sometimes I have thought with my self, if these things bee so, that grace is so full, so free to sinners, to the greatest sinners, what reason or room could there bee for

for unbeleef? or what discouragement can there bee to any not to come and drink freely of this open fountain? onely mans will stands in the way, until it bee over-powered by special grace, the unsealing of that great secret of Gods election. I say in these things hee was wonderfully instructed, and able to instruct.

2 But as was his Knowledge, so was his Faith, his head was not so full of the one, as his heart was of the other, that as Christ said to the woman of Canaan, Mat. 15. 28. *O woman, great is thy Faith,* &c. so it may bee said of him, great was his Faith. A taste of which I shall give, as it was taken from himself on his death-bed, speaking of the Covenant.

* They were two, but put into one, before the foundation of the world.

It is holy and true, it is holy and true, it is holy and true. Who made it holy and true? who kept it holy and true? the great Mediatour of the Covenant.

The Covenant is but one, in the Covenant is my onely support, yet if I beleeve not, hee abides faithfull.

Is there none that will come and praise God?

* Two in respect of the different Administration of the same Covenant of Grace, but one as to the substance in Christ the Head and Mediatour of the Church from the beginning.

Behold his rejoicing.

Speaking to some by him.

B

What-

* He did not mean that it was safe to sin, no, the laying hold of the Covenant implies Faith and Repentance, which the Gospel requires, with new Obedience.

* Whatsoever sins thou hast, doest, or shalt commit, if you lay hold upon free Grace, you are safe, but if you put your self under a Covenant of works, you bring your self under the Law, and so under the Curse, then you are gone.

Is there none that saies, who will deliver mee from the peril? man can do nothing, but God can do what hee will.

Lord thou knowest, if I do desire to live, it is to shew forth thy praise, and declare thy works.

It is a fearful thing to fall into the hands of the Living God, Heb. 10. 31. This was spoke three times, his Repetitions usually being very weighty, and with great vehemency of spirit.

All the Promises of God are in him Yea, and in him Amen, to the glory of God by us, by us in Jesus Christ.

The Lord hath filled mee with as much Assurance of his Pardon, and his Love, as my soul can hold.

I think I am the poorest wretch that lives, But I love God, or rather, am beloved of God.

1 John 4. 10, 19. *Herein is love, not that wee loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We love him, because he first loved us.*

I am a Conquerour, and more than a Conquerour, through Christ that strengtheneth mee.

Rom. 8. 37. *Nay, in all these things wee are more than Conquerours, through him that loved us.*

Chil-

Children, live like Christians, and I leave you the Covenant to feed upon.

1 John 2. 1, 15, 18, 29. cap. 3. 7, 18. & 5. 21. My little Children, these things write I unto you, that yee sin not. And if any man sin, wee have an Advocate with the Father, Jesus Christ the righteous. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And now, little Children, abide in him, that when hee shall appear, wee may have confidence, and not bee ashamed before him at his coming. If yee know that hee is righteous, yee know that every one which doth righteousness, is born of him. Little Children, let no man deceive you: hee that doth righteousness, is righteous, even as hee is righteous. My little Children, let us not love in word, neither in tongue, but in deed, and in truth. Little Children, keep your selves from Idols. Amen.

Love not this world, I say unto you, it is not good that you should love the world.

1 John 2. 15, 16, 17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but hee that doth the will of God, abideth for ever.

Thus wee see, not onely his clearness in the Covenant of Grace, but the strength of his Faith, even unto a high pitch of Assurance, and triumph, with exceeding spiritual joy and rejoycing; And yet with a deep and soul-debasing sense of his own sinfulness and unworthiness, thereby magnifying to

much the more the Riches of Gods Grace, with his deep apprehensions of the dreadful consequence of despising the same, or turning it into wantonness, or by drawing back from our holy profession and obedience after Conviction, Illumination, and some taste of the heavenly Gift, so falling into the hands of the *Living God*, which is a fearful thing. But as to his Faith, had it not been great, considering the many trials and afflictions, teirours and temptations hee was under, before these times, upon and after his turn to God, And the difficulties and dangers hee encountred with, with continual hazard of life in his military employments; Besides much more than ever, since called to the Government of these Nations, a burden of its self too heavy for any man or men to bear, without a mighty power of God: I say, considering all this, had hee not been strong in Faith, hee had sunk long ago.

In the next place, let us consider the exercise of his Faith, in a few experiences of many (wherein hee was Rich) declared by himself, and which were not ordinary, But such as few (I think) of the choicest Saints have attained unto, one whereof was as followeth.

Being at *Edinburgh* in *Scotland*, it pleased the Lord to exercise him with sore sicknesse, a high and dangerous Feavor, whereby hee was brought so low, that his Physicians and others had little or no hopes in reason of his recovery, For one fit of his distemper having lasted about twelve hours, Immediately a second fit returned upon him without any intermission, for as long a time, and likely to

to have continued in that extremity, until thereby hee had expired. But behold this was Gods opportunity to shew his Power, and to magnifie his Word, a Portion whereof by the hand of the Spirit of the Lord was then given in unto him, not onely to feed his Faith, and revive his heart, but also to rebuke his Discale, *which immediately left him*, to the astonishment of himself and others, it being little less than a miracle. For his Distemper returned no more upon him, but the Lord raised him up, intending further to use and honour him, as hee hath done.

The Scripture is, *Psal. 91. 14, 15, 16. Because hee hath set his love upon mee, therefore will I deliver him: I will set him on high; because hee hath known my Name. Vers. 15. Hee shall call upon mee, and I will answer him: I will bee with him in trouble, I will deliver him, and honour him. Vers. 16. With long life will I satisfie him, and shew him my salvation.*

Which Promises, as then his Relief, so all along in every condition, have been eminently made good unto him in his own experiences, and would bee of good use to others, had not his own backwardness in uttering any thing wherein hee might seem to glory, for the most part concealed them.

But as in sickness, so also in the high places of the field, as at *Danbar, Worcester*, and elsewhere, when hee carried his life in his hand, ready to offer up the same, as a willing Sacrifice in the great *Cause of God*, and his People, Did not his Faith then work at a more than ordinary rate? inso-much that successe and victory was in his eye, whilst fears and despondencies did oppresse the
 B 3 hearts

hearts of others, and some good men too; when great discouragements, and that not groundless as to the strongest reason, did lye in the way; I say, was hee not like another *David*, not fearing the face of any *Goliath*, nor the over-matching numbers and strength of *Enemies*? Yea like those *Worthies*, Heb. 11. did hee not by *Faith* subdue *Kingdomes*, work *Righteousness*, obtain *Promises*, stop the mouths of *Lions*, quench the violence of flames, escape the edge of the sword, out of weakness made strong, wax valiant in fight, and turn to flight the Armies of *Aliens*?

Although I will not say, that his Faith alone had a hand in these successes (yet not the least) but all the people of God by Faith and Prayer had a great share therein, which must vigorously bee kept up still, if wee desire to prosper. But this by the way, being of publick concernment, and better known to many others than my self.

And therefore to come nearer, a few daies after the death of the Lady *Elizabeth*, his Daughter, at *Hampton Court*, which toucht him nearly, being then himself under bodily distempers, forerunners to his sicknesse, which was to death, and in his Bed-chamber, hee called for his Bible, and desired a person honourable and godly, then (with others) present, to read unto him, *Phil. 4. 11, 12, 13*. Not that I speak in respect of want, but I have learnt in whatsoever state I am, therewith to bee content; I know both how to bee abased, and how to abound, every where, and in all things I am instructed, both to bee full, and to bee hungry, both to abound, and to suffer need. v. 13. I can do all things through Christ that strengtheneth mee.

-- Which

--- Which read, said hee (to use his own words as near as I can remember them) This Scripture did once save my life, when my eldest Son --- died, which went as a dagger to my heart, indeed it did.

And then repeating the words of the Text himself, declared his then thoughts to this purpose, reading the 10th. and 11th. *verses* of *Pauls* Contentation and Submission to the Will of God in all conditions (said hee) 'tis true, *Paul*, you have learnt this, and attained to this measure of grace, but what shall I do? Ah poor creature, it is a hard lesson for mee to take out, I finde it so! But reading on to the 13th. *verse*, where *Paul* saith, *I can do all things through Christ that strengtheneth mee*, Then Faith began to work, and his heart to finde support and comfort, saying thus to himself, Hee that was *Pauls* Christ, is my Christ too; And so drew waters out of the well of salvation, Christ, in the Covenant of Grace.

But a little nearer yet, after his return to *White-Hall*, his sicknesse increasing upon him, hee was observed to bee in a very spiritual frame of heart, and full of holy expressions, caught up by one or other fearing God that were present, as a hungry man doth meat. A little whereof it was my comfort to meet with, the very night before the Lord took him to his everlasting rest, which were to this purpose following, *viz.*

Truly God is good, indeed hee is, hee will not -- there his speech failed him, but as I apprehend it, it was, hee will not leave mee; this saying that God was good, hee frequently used all along, and would speak it
with

with much chearfulnesse and fervour of spirit in the midst of his pains.

Again, hee said, I would bee willing to live to bee further serviceable to God and his People, but my work is done, yet God will bee with his People.

Hee was very restlesse most part of the night, speaking often to himself. And there being something to drink offered him, hee was desired to take the same, and endeavour to sleep, unto which hee answered,

It is not my design to drink or to sleep, but my design is to make what haste I can to bee gone.

Afterwards towards morning, using divers holy expressions, implying much inward consolation and peace, among the rest hee spake some exceeding self-debasing words, annihilating and judging himself. And truly it was observed, that a publick spirit to Gods cause did breath in him (as in his life-time) so now to the very last, which will further appear by that Prayer hee put up to God two or three daies before his end, which was as followeth.

LORD, Although I am a miserable and Wretched Creature, I am in Covenant With thee, through Grace, And I may. I will come to thee for thy people, thou hast made mee (though very unworthy) a mean Instru-

Instrument to do them some good,
 and the service; And many of them
 have set too high a value upon mee,
 though others wish, and would bee
 glad of my Death; But Lord, how-
 ever thou dost dispose of mee, continue
 and go on to do good for them, Give
 them consistency of Judgement, one
 heart, and mutual love, and go on to
 deliver them, and with the work of
 Reformation, and make the Name of
 Christ glorious in the world; Teach
 those who look too much upon thy
 instruments, to depend more upon thy
 self; Pardon such as desire to trample
 upon the dust of a poor worm, for they
 are thy People too. And pardon the
 folly of this short Prayer, even for
 Jesus Christs sake, and give us a
 good night, if it be thy pleasure.

Some variation there is of his Prayer, as to the
 account divers give of it, and something is here
 omitted; But this is certain, that these were his
 Requests, wherein his heart was so carried out
 for God and his People, yea for them who had ad-
 ded no little sorrow to his grief and afflictions, that
 at this time hee seems to forget even his own

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Family

Family, and nearest Relations.

And thus wee see in part something of the cleareness and strength of his Faith in the Covenant of Grace; and some taste of the exercise thereof in a few of his experiences, with the excellency of his spirit in prayer; And that spiritual and publick frame of heart breathing forth in him, even to the last period of his life, whole name shall and will bee as ointment poured out, notwithstanding the mouth of envy.

But further, that we may see his Faith was not alone, nor an idle Faith, let us consider him in his other Graces and Excellencies, in some observations of his Conversation in general, which was worthy Imitation of the most eminent Saints. And that since he arrived at that greatness unto which God raised him, which caused no abatement in him (considerable) as usually it doth in men: But rather as his power and opportunity was increased, so his talents were drawn into exercise and usefulness.

1 And first his Zeal for God, his Cause, his Truth, his People, and the good of men, which in a manner (as it was said of Christ) did even eat him up. Insomuch that he did not count his life dear to him, nor any thing else, so he might be usefull. What else engaged him in, and carried him through, the great Work of God, as a prime and choice Instrument for so many years together, with so much stediness and constancy, as to the true aim and scope thereof, *viz.* Gospel liberty, and Civil Right, &c. Notwithstanding

standing many difficulties, and discouragements, such as *Paul* met with in some sort. 2 *Cor.* 11. 26. *In Fourneyings often, in Perils of Waters, in Perils of Robbers, in Perils by mine own Country-men, in Perils by the Heathen (Irish) in Perils in the City, in Perils in the Wilderness, in Perils in the Sea, in Perils among false Brethren, in Weariness and painfulness, &c.* Known unto all, much more than I can express it.

2 Again, His Zeal did highly appear in furthering the preaching of the Gospel in its Power and Purity, by the great incouragement he gave to Godly Ministers, And laying such a Foundation thereof, that the Generations to come may reap the Benefit of it, If we sin not away that greatest of mercies, as we have cause to fear. Besides, what care did he take to remove hinderances out of the way, by discountenancing and laying aside *Idoll Shepherds*, such as were found *ignorant and scandalous men*, *Dumb Dogs*, such as were more ready to bark against Truth and Reformation, than able or willing to speak for, or promote the same. Considering also the pains he took in his own Person, in sifting and finding out *mans worth*, or worthlessness for so great a work, especially when his own Concernments did more immediately require the same, which is known to most, he being herein also a most rare example to succeeding Rulers, and indeed the first of this Kind in so high state and Eminency.

3 Again, His love to the Truth, unto which

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he

he was a faithful Friend, Laborious in Contending for it, Powerful in Conviction of the contrary, and stopping the Mouth of Error; Having often to do by reason of his great place, with many men of erring Judgements (as well as others) the most obstinate of whom I have often heard him silence, discountenance their errors with greatest detestation, especially when of Fundamental Consideration, as once dealing with some of the Quakers, he rendered their opinions in the most dreadful and yet truest Character that ever I heard, Saying, they were such as took the Crown off the head of Christ, disrobed him of his Priestly Garments, and denied his Prophetical Office, by setting up a spirit of their own in the Room of his, by the whole utterly making voyd his Mediatorship, who is God blessed for ever, And that he had rather be buried alive under a heap of stones, than in the least to countenance the same, and much more, which I have now forgot.

'Tis true, his heart being tender to all men, especially such as were peaceable, he did not use that severity ordinarily towards them or others of that kind, as was by some expected. But what other consideration did therein sway him to so much Lenity, I cannot tell, neither is it fit for every one to know, much less to judge; but this we know, that he was merciful to all.

4 Again, His Zeal appeared in laying much to heart the afflicted condition of Gods People under Persecution in other parts of the World, and laying out his Power & interest to the utmost he could,

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could, for their succour and relief, both by Arms and Alms, whole sorrows and sufferings added not a little to the grief of his Soul, and whom he carried much in his heart, as appeared by his publique spirit to his dying hour; and 'tis sufficiently known, 'twas the Protestant interest, so far as it had footing, was mainly in his design in all his forein undertakings, and not Riches, Honour, and Dominion, which most Princes have in their eye; And from which he did not withdraw, notwithstanding discouragements; in which Principle it other Protestant Princes and States were more firmly united, the Gospel-Caule against its enemies would in probability better succeed.

5 His Zeal appeared in his love to Justice, as the Scripture speaks of *Job, Chap. 29. 16. searching out the cause of the Widow, the Fatherless and the Oppressed*, and yet no respecter of persons in Judgement, as commanded, *Deut. 1. 17. Tee shall not respect persons in judgement, but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgement is Gods: and the cause that is too hard for you, bring it unto mee, and I will hear it.* And *Levit. 19. 15. Tee shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness thou shalt judge thy neighbour.*

6 Again, His Zeal did shew forth its self in punishing of evil doers, especially in his own family, where loosenesse or prophanenesse durst not appear, or if it did, and came to his knowledge, *Dauids Resolution, Psal. 101.* was also his, that such

should not dwell in his house, but were cast out. Besides his readinesse to countenance them that were good, and did well, according to that Rule Rom. 13. 1, 2, 3. *Let every soul bee subject unto the higher powers: For there is no power but of God. The powers that bee, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not bee afraid of the power? do that which is good, and thou shalt have praise of the same.*

It were too hard a task for any to reckon up all those Graces which did shine forth in him, especially for mee; And therefore I shall touch onely upon two or three more, wherein hee was a most rare Example of Beleevers, and an excellent Pattern for those in highest Power.

1 And first, His love to Saints, to all Saints, and that as such, although of different Judgements: Unto whom hee was a Father, to protect them, and care for their welfare, a friend, to favour them in all just waies, and a peace-maker, to reconcile them, at least to carry things with that wisdom, prudence and moderation towards them, that so guiding them (as it was said of Moses, Psal. 78. 72. *So hee fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.*) With the skilfulnesse of his hand, in these dividing and divided times, that their divisions, through Gods mercy and blessing on his endeavors, have not broken forth into a flame of all devouring

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vouring contention, as was feared by us, and waited for by our enemies, thereby securing our Peace to this day continued to us.

And truly, had not God furnished him with extraordinary wisdom this way, our condition had been (in all likelihood) very sad ere now, bearing with the weak, forbearing the froward, and injurious, and ready to forgive such as appeared in the posture of enemies against him, upon the least appearance of penitency, yea many times in hopes thereof, endeavouring after the Command and Example of Christ, to overcome evil with good, to the wonder of most men.

2 Again, As his Love was great, the like rarely to be found in the times wee live in, so was his Charity to the Poor, the Widow, the Fatherlesse, and the Distressed. In which respect wee may say of him, as Job of himself, Chap. 31. 17. *Or have eaten my morsel my self alone, and the Fatherlesse hath not eaten thereof?* Hee did never eat his Morsels alone, a great many living upon his allowed Benevolence, who must otherwise have perished, besides occasional distributions at home and abroad, with his readinesse to promote by his authority and influence good works of this kind, as well as by his own example, for which the souls of thousands have blessed him, even beyond the Seas.

3 And lastly, His closenesse of communion and converse with God, not onely publicly, keeping up, and waiting on Gods Ordinances, in the most solemn

solemn and set times of his worship with great Reverence, Attention, and Intention of spirit; But also on other extraordinary occasions, when Gods providence called for it (whereof hee was a strict observer) in seeking his face with fasting and prayer, and that with wonderful successe, the Lord giving in visible Returns; And this (as I said) not onely in a publick way, but also in his family, and especially in his secret retirements. And indeed Prayer (as one calls it) was his daily exercise, which hee never neglected, notwithstanding all his weighty affairs, yea the more weighty and urgent they were, the more hee buckled to it, and sometimes with such fervour of spirit, that hee could not contain himself, but with great breakings of heart, send up strong cries with tears unto God, heard, when hee hath not known any to bee near him; so that it may bee truly said of him, that as hee was a man (*Abraham-like*) strong in Faith, so (*like Jacob*) mighty in Prayer, and as a Prince prevailing with God; such as indeed in all respects this Nation was never before blest with, to sit in the Throne, however hee was judged, and censured, and lightly set by, by many who were not sensible of our and their mercy, and who yet in time may bee sensible (if God prevent not) of his Remove, where his Prayers are turned into everlasting praises.

And thus godliness was the true rise of his greatness, and the root out of which hee sprung into publick use and serviceableness; whence as *David* saith of such a one, *Psal. 1. His leaf did not wither, And whatsoever hee did (in the main) prospered, even to*

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the wonder and terrour of the world, And the
 that he was eminently an Instrument to bring forth,
 and designed more to do, was, that the cause of
 God, and Reformation, might prosper in these Na-
 tions, yea as far as his head, heart or hand could
 reach.

And although by the fall of this great Branch,
 the whole at present is much clouded, yet if those
 branches still (through Gods goodnesse) remain-
 ing, spring out of the same Root hee did (as it is
 hoped) and go forth in the power of that Spirit, and
 principles in which hee was carried, They shall al-
 so (without doubt) flourish, and the Lord will
 make them to grow; But if otherwise, Faith fail,
 the Spirit of prayer (yet stirring) cease, and the
 work of Reformation run retrograde; Or, that In-
 struments fit, faithful, and fearing God, should e-
 ver bee discountenanced and disused, whom God
 hath hitherto owned and honoured; And carnal
 men, enemies to Gods work by fair pretences, like
Nebuchadnezzar, and *Samballat*, creep in, into their room,
 our leaf will quickly wither, yea, there will bee a
 withering every way upon these Nations; And we
 may fear our strength, our glory, and our God
 will leave us. But our hopes are, that God yet
 will do better for us, according to his promise, than
 at our beginning, for hee can do it, and continue
 his presence with us for our future good, and the
 peace, welfare, and prosperity of these Nations, if
 wee bee not wanting in our duty to God, to
 those hee hath set over us, and to one ano-
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And therefore, O that God would put it into
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the hearts of all his People, yea of all the People of the Land, seriously, sincerely, and seasonably as Lam. 3. 40. *to search and try our waies, and turn again unto the Lord.* And then hee that hath torn will heal us, and hee that hath smitten, will bind us up, and revive us again, that wee may yet live in his sight, *Hosea 6. 1, 2.* And praise the Lord

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